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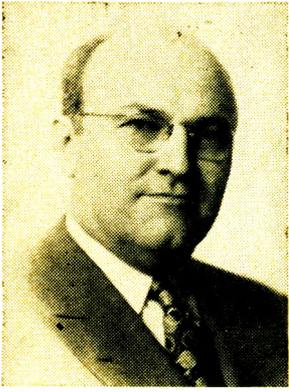
OTHER SHEEP

"When ye . . . shall reap the harvest . . . bring a sheaf of the firstfruits . . ."

Lev. 23:10



November 1950



“Kuzogaya”

(Zulu—“It will grind.”)

By Hardy C. Powers, D.D.

HOW OFTEN have I heard Christians glibly quote such scriptures as “My word shall not return unto me void” or “He which soweth sparingly shall reap also sparingly: and he which soweth bountifully shall reap also bountifully.” It has always seemed to me that if we actually believed such promises we should be more diligent in seeking opportunities to sow the Word of God in the hearts of men. I witnessed a demonstration recently which seemed to confirm this opinion.

We were returning from a visit to a “beehive” kraal a few miles from our main station at Endingeni, Swaziland. We had been out to pray with some sick people and with a young woman who had attended our school but had backslidden and had returned to her heathen way of life. The party was made up of Miss Jester, Miss Bevill, Mr. and Mrs. Esselstyn, Mrs. Powers, and me. We had grown weary with tramping up and down the trail. He was carrying his ever-present “knobkerry” and was swinging along at that half-trot characteristic of the Swazi on the trail. Brother Esselstyn greeted him, and he returned the greeting and kept right on down the path and never looked back once, although Brother Esselstyn preached him a “rapid fire” sermon that continued as long as the man was in hearing distance. That Swazi gave no indication that he had heard any of it. I was amazed and ventured to suggest to the missionary that his audience was not very responsive. His reply was a single Zulu word “Kuzogaya.” He suddenly remembered I did not speak Zulu and said: “That word literally means ‘it will grind,’ and we missionaries believe if we are faithful in sowing the Word in the hearts and minds of the people that it will grind away and finally make an impression. God has promised.”

My heart was touched, and I realized as never before that it is the responsibility of the Church to get the gospel to the lost of the earth. If *we* are faithful, the harvest is sure — “It will grind.” God has promised.”

The Thanksgiving Offering is an opportunity to sow the Word in the hearts of men. God grant that we will do our best in full assurance of an eventual harvest.

The OTHER Sheep

And other sheep I have, which are not of this fold: them also I must bring. John 10:16.

A MONTHLY JOURNAL DEVOTED TO THE FOREIGN MISSIONARY INTERESTS OF THE CHURCH OF THE NAZARENE—
REMISS REHFELDT, D.D., EDITOR; C. WARREN JONES, D.D., CONTRIBUTING EDITOR; RUBY A. THOMPSON, OFFICE EDITOR

Volume 37

November, 1950

Number 11

Harvesttime

"The harvest of the earth is ripe" (Rev. 14:14).

THE FRONT COVER shows women of India wending their way home from the harvest field at dusk carrying the grain on their heads. Mrs. J. W. Anderson, efficient missionary at Mehkar, India, recently sent this picture from their field.

India challenges the Church of Jesus Christ. Four hundred and eighty million people who only recently became free to choose Christ without becoming outcasts are desperately in need of the gospel. It is the unanimous feeling of our twenty-three missionaries in this country that a revival is breaking. The harvest is ripe. Pray for India.

Latin America has been called the Land of the Christless Cross. Rich in resources, densely populated, capable of magnificent development, and lying so close to the United States, it is still one of the most neglected mission fields in all the world. Seventy-one Nazarene missionaries and approximately three hundred national workers are laboring in ten countries in this area. There is much persecution, but God is wonderfully blessing each mission. With 125,000,000 inhabitants, it is truly a field "white unto harvest."

Japan is one of the church's outstanding opportunities today. The call for Christian workers is unprecedented. We now have six missionaries, thirty-seven national preachers, and 2,420 members; but this island kingdom has some 80,000,000 inhabitants. They are calling for the gospel. We must not fail!

Africa is a great continent. Three million of its 150,000,000 people have been won to Christ through the efforts of all mission groups. We have 55 missionaries, 406 national preachers, and 6,000 members. While this is our largest mission, we

have hardly touched the tremendous harvest. Fear and superstition still hold millions in dreadful bondage. Only the gospel of Christ can lift this continent from darkness to light.

The islands of the sea with their 27,000,000 unevangelized people and the area of the world which cradled Christianity are also a great challenge.

Revelation 14:14 carries us forward in thought and symbol to heaven's great harvest day. Having on His head a golden crown, the Son of Man appears with a sharp sickle to reap "the harvest of the earth." The figure is found in Joel 3:12, 13. "Then will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe." This final harvest tells of the multitude of God's people. The righteous will be gathered from the four corners of the earth into His blessed presence.

The thing of interest to us in this connection is that there is in grace what can never be in nature, the conversion of tares into wheat. If this is to be, it must be before heaven's harvest day. Urgency is upon the church.

The Thanksgiving Offering on November 19 offers a splendid opportunity to those who cannot live in complacency while the world calls for the gospel. Make a large investment in the preaching of holiness around the world. This is the church's harvesttime!

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Thanksgiving Missionary Offering

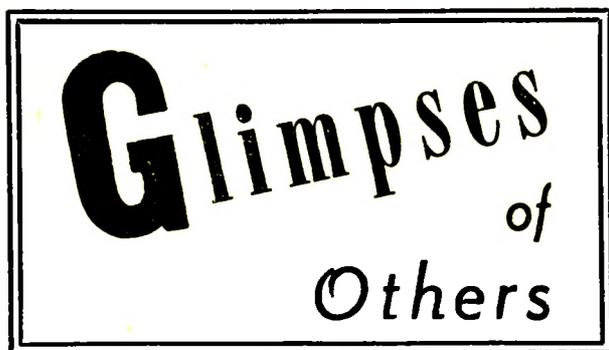
Missionaries are thinking of November 19. The annual world evangelism thank offering has great significance from where they stand.

Recently one of our new missionaries wrote: "For the past week or so my mind has been on the Thanksgiving Offering and on what the Lord would have me do. After reading an article on Japan, I was convinced of God's will. There are open doors all over the world for the evangelization of the heathen. My vision must go beyond the country to which I am called. We feel that God would have us give \$40 to the Thanksgiving

Offering. We not only believe that the Lord wants us to give this amount, but we believe it will really encourage others in our local church to go all out for this offering."

The above amount is approximately one-fourth of the salary and bonus to the missionaries on the field in question. The example is very suggestive. If every member should give in the same ratio, the goal of \$500,000 would be exceeded by a surprising margin. The church has the greatest opportunity in its history. Now is the time to strike.

Give on November 19!



Music

IN THE BIBLE we read that the morning stars sang together on the morning of creation. Music is at least as old as the recorded history of the human race.

It is natural that the missionaries should take our hymns with them when they go to the field, but their reception depends largely on the field. In Africa the songs are quite readily accepted since the Africans have so much natural musical talent. In Guatemala it is likewise easy to teach them to sing because of their natural ability. However, in China it is more difficult because they sing in a minor key, and the scale which is commonly used has only five notes which correspond to our F G A C D.

It is not easy to train the Indians of Peru because of a lack of innate musical ability. Their ears are not attuned to the musical scale as we know it.

Because of the fact that there is very little knowledge of music in most heathen countries, the vocal and instrumental music brought by the missionaries is a great attraction.

In considering music on the foreign field, we must remember that, prior to the coming of Christianity, not only music but life itself is in the minor key. But with the coming of Christ, He gives a positive, triumphant note, and life takes on a different tone—a major key.

And in Revelation we read of those who "had gotten the victory . . . having the harps of God," singing "the song of Moses . . . and the song of the Lamb."

We Are Alarmed!

WE WERE greatly shocked to learn recently that the number of OTHER SHEEP subscriptions had dropped to 98,763. At the time of the General Board meeting last January there were 119,000 subscribers.

Thirteen districts have reached the goal of a subscription list equal to 50 per cent of the church membership (listed on page eight). This fall a campaign has been launched in an endeavor to bring every district to the 50 per cent level.

For the small investment of thirty-five cents twelve issues of this missionary paper can be sent to a new family or friend of the church with great profit.

Subscribe for yourself or a friend today by using the following form. Fill it out and hand it to your local OTHER SHEEP secretary with thirty-five cents or send it to 2923 Troost Avenue, Kansas City, Missouri.

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The City on Seven Hills

By C. Warren Jones, D.D.

DURING OUR RECENT TRIP we visited the city of Rome, which is built on seven hills. (Read Revelation 17:9). It is a city of antiquity, not only made famous by the Caesars, but across the centuries it has been the international headquarters of the Catholic church and, naturally, the home of the popes who have ruled over that great religious body. On every side one's attention is called to the stone ruins of temples, aqueducts, and walls that witness of Roman life in centuries past. The old city has been on the map and has been a military, social, cultural, and religious center for two thousand seven hundred years. Augustus Caesar became emperor thirty years before the birth of Christ. At that time Rome was the center and mistress of the civilized world.

This great city with a population of two millions of people is located on the river Tiber about fifteen miles inland from the Mediterranean. We found many things calling our attention to the distant past, and yet it is a beautiful modern city and one in which the tourist finds many things of interest. In fact, one visiting this old world center should remain at least ten days.

On arriving in the city, one is struck with the size of the railway station and the arrangement for easy access to all trains. It looks as though all roads lead to Rome, and you have the impression that you have reached a world center.

Our stay in the city being necessarily brief, we decided to see at least four things, the Colosseum, one of the forty-two catacombs, St. Peter's Church, and the prison made famous by that one prisoner, the Apostle Paul. As we looked at the Colosseum, we could but think of the wholesale, mass murder of the Christians as they were thrown to the wild beasts, the march of the martyrs into the presence of God. On visiting a catacomb, we envisioned the saints who suffered untold persecution as they hid in those underground tunnels, where some of them lived and where many of them were buried. We visited St. Peter's Church, which, they tell us, will accommodate a crowd of 35,000 and is said to be the most costly church building in the world. Adjoining this church is the Vatican, the residence of the Pope. The massive buildings, colonnades, and the ever-present crowd are a sight not to be forgotten. Not far away is the prison where Paul was incarcerated. Here he wrote his letters or epistles and sent them out to the churches of Asia Minor. Here he closed out his earthly pilgrimage. Here he gave his last testimony, "For

I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."

Not far from this prison and world-famed church we have a group of Nazarenes. They believe in the gospel for which Paul gave his life. What a thrill came to us as we ministered to these people! God is blessing our work, not only in Rome, but in several other places in Italy. The day is not far distant when we will be able to report one hundred Nazarenes in this great Catholic stronghold. Paul made converts in Rome and tells us that some of the saints were found in Caesar's household. They were servants but enjoyed real liberty. Human nature is the same in Italy as elsewhere. Many hungry hearts can be found among the Italians in their homeland. When they have an opportunity to hear the gospel, some of them are going to accept Christ.

During World War II, our armies established beachheads on the coast of Italy. The Church of the Nazarene is doing the same thing. We are establishing holiness beachheads, and already we are gaining ground. Pray for Rev. Alfredo Del Rosso and our faithful people. We must strengthen our stakes and lengthen our cords in this country of south Europe. We have made a beginning. We must press the battle and unfurl the banner of holiness in other countries of this great continent where the need is so tremendously great.

MISSIONARY VISION

The People's Church, an independent congregation at Toronto, Canada, of which J. Oswald Smith is the pastor, broke all Canadian records for mission giving of one church on one Sunday when a total of \$160,000 cash was placed on collection plates.

The donations ranged from ten cents, given by children, to \$5,000 given by well-to-do parishioners. One of the elders of the church said that the secret of generous giving is prayer, and pointed out that the church usually holds prayer services every day and sometimes twice daily.

Another very large congregation, this time of the Park Street Church in Boston, recently reported a total missionary offering of \$143,000 given at the close of the eleventh annual missionary conference.

—Foreign Missions Bulletin



CORRECTION

In the September issue of the *OTHER SHEEP* there was an article published entitled "A Day at Reynolds Memorial Hospital." This article should have carried the by-line of "Evelyn Witt-hoff, M.D." in lieu of "Orpha Speicher, M.D."

FOX MEMORIAL

On September 7, Dr. H. C. Powers dedicated the Fox Memorial wing of the nurses' home in Bremersdorp, South Africa.

Special guests present were His Honour the Resident Commissioner, E. B. Beetham, Esq., C.M.G., C.V.O., O.B.E., and the Paramount Chief of Swaziland, Sobhuza II, C.B.E.

TWO TEN-PER-CENT CHURCHES

Our church board voted last Monday night to adopt the "10 per cent plan for missions." This means that 10 per cent of our total church income each month will go directly for the cause of foreign missions. This is a real step forward, and I am sure it will meet with the approval of all our people.

REV. WENDELL WELLMAN, *Iowa City*

Our church voted to become a ten-percenter. Though we have only been at it for two months, this church has paid over \$500 to foreign missions. The General Budget was only \$300. God has been good to us, for which we are thankful.

REV. JOE CORDELL,
Arkadelphia, Arkansas

THE OTHER SHEEP

Was that your *OTHER SHEEP* that expired?
Bring it to life! *Renew!* Don't expire yourself!
Keep in touch with the work of our wonderful missionaries around the world.

—*The New England Nazarene*

THE ULTIMATUM

1. To the world: If the world does not find a moral guide, the human race may soon become a generation of rats living in manmade holes of the earth for fear of swift, sudden hell from the skies. The combination of the rocket bomb, atomic bomb,

and superstratospheric planes will make sudden attacks a reality of the future. Cement buildings and distance no longer can save life. Unless we have moral guards, we shall live in perpetual fear. A scientific world must turn to the Christian religion for moral guidance or fear will transform the world into a series of cave-cities.

2. To the Church: The Great Commission still stands. God's method is still the same. Preach the saving gospel of Christ to everybody everywhere. We are not called to preach a gospel of morality or ethics, but Christ crucified, the Redeemer of the sinful heart. Only as men hear the message of redemption will they rethink their moral problems and find the Christian solution. Let us at home and abroad be loud proclaimers of the simple truth: Jesus saves. Hitlers and Hirohitos do not thrive in gospel churches. The more gospel churches, the less "educated demons." Again, let us preach simply but passionately: Jesus saves!

—*The Watchman-Examiner.*

Condensed by *Christian Digest*

General MacArthur has said, "If you believe that Christianity is the only solution for Japan, your missionary efforts are entirely inadequate."

NEW SCHOOLS ORGANIZED

A new Sunday school in Santa Cruz Valley had an attendance of sixty last Sunday. Another new Sunday school at Curapo had an attendance of well over one hundred the same day. Opportunities are plentiful, but the laborers too few. Keep praying for us.

—RUTH A. MILLER, *Trinidad*

PROGRESS IN CHEPEN

The progress of the Chepen church this past year both spiritually and financially is cause for great rejoicing. Fourteen members were taken into full communion. Of the thirty-four new converts, twenty-four remain faithful, and a number of these were taken into the church on trial. Their new church building was dedicated during the year, and half of this financial load was carried by the local church. During the first four months of 1950 a thousand soles were raised above all local obligations. They are now working toward building a unit of Sunday-school classrooms which will be an addition to the present building. Much of the credit for this advance goes to the good pastor, Rev. Santiago Montoya, and his faithful wife, who have been faithful ministers of the Church of the Nazarene in Peru for many years. Though old in body with not too many more years to serve, their faith and vision are those of youth and they are untiring in their labors for the Kingdom.

—LUCILE TAYLOR, *Peru*



Reports

from the

Fields

The Life of a Missionary

By Marjorie Mayo

Peru

LAST SUNDAY the Burchfields and I left Chiclayo right after Sunday school and drove out to Oyotun for the afternoon service. It is about a two-hour drive—distances here are not measured in miles or meters, but in the time it takes to get there. The first twenty minutes or so we were on the Pan-American Highway; but after that we just took off across country, around sand dunes, through streams, and up and down hills. The trail led us through a very large *hacienda*. When we came to the headquarters, we had to obtain permission to go on through, and also permission to come back through that night. We wandered down through cane fields, past the market on the *hacienda*, by the rice fields, and across the desert.

I noticed that we kept coming across a little railroad every once in a while. I wondered what it was doing there in the middle of the big sugar cane fields, and before long I discovered that they lay this little narrow-gauge railroad as they harvest the cane, so they will have a way to haul it back to the mill. When one field is finished, they take the railroad up and move it somewhere else on the *hacienda* to aid in harvesting another field.

Their method of harvesting cane is rather interesting. When the cane is ripe, they set fire to the field and burn off all the excess leaves and weeds; then they can go in and cut the stalks that are left standing. For this they use the very wicked-looking machetes which all the natives carry. As the stalks are cut, they are bundled up and carried on the backs of the natives, the oxen, or burros, to the little railroad and from there back to the sugar mill.

We stopped under a friendly tree in a big cane field and ate the picnic dinner that Mrs. Burchfield had packed, and then resumed our dusty journey toward Oyotun. I took my accordion along to assist with the music. The Peruvians are

not at all musical—and I am not exactly proficient on the accordion; so we really had quite a time!! Very few, if any, of them read music; so they don't usually worry about the melody very much. They learn the songs when they come to Chiclayo for rallies or assemblies, and then go home and sing them as they remember them. Needless to say, some of them are rather far-fetched!! As well as composing and rearranging to suit their own tastes, they also sing very slowly. I usually get lost in the maze of stanzas, and never know if we are through or if there are a couple more stanzas.

For the evening service we drove back toward Chiclayo about twenty minutes and stopped at a little town—the name of which I have forgotten, and probably couldn't spell anyway. I played about a ten-minute "concert" before service. The church here is just getting started, so the townspeople were very interested in what was going on. Dickie Burchfield held the songbook for me, for a music rack was unobtainable. Mrs. Burchfield searched through the songbook for songs that I could halfway play—but the people loved it, and by church time (8:30) the building was packed and people were standing outside. Rev. Burchfield preached (I couldn't understand one word of it), and there were two seekers at the altar. We got out of the church and away from the crowd about ten o'clock and started our drive back home. Perhaps I should mention that the pastor showed us to an extra little kitchen so that we could eat our supper before service. It was a very lovely little room, made from cane stalks with a little mud for chinking and a nice dirt floor. We shared it gladly with the chickens, dogs, and guinea pigs, also a wide variety of bugs and mosquitoes. Needless to say, we had taken along all our own food and drinking water. By the end of the trip home we were dead tired, but very happy and encouraged in the Lord. Truly a missionary has a wonderful time!

Uaxactun Evangelized

(Pronounced Washacktoon)

By Earl Hunter

Guatemala

UAXACTUN is a chicle camp. The Wrigley Company still has its name painted there. In the week we visited in seventy homes, and in all of them we found women and children; but in the whole place there are only four couples that are legally married. Most adults have changed companions once or more. Often a mother will indicate without the slightest shame that each of her children are from different fathers. One man frankly told us that he is now living with his fifth mate and has never married because he has not yet found a woman he loves.

We were entertained by the schoolmaster, so got acquainted with the school. The entire school equipment consists of two long benches on which the children sit to study aloud and on which they kneel to write, a sand table, and a table and chair for the master. The school children are bright and healthy.

Children at weaning age are the ones that suffer the most, as nothing is known about child feeding. We prayed with a little one yesterday while it died—about two years of age—father had never owned it. The man that now has the mother was not present either.

Yes, as usual, we ate the native fare for a week. In only one meal (breakfast) we had some greens. Other than that it was corncakes, black beans, and some meat three times a day. Strange how corn fattens everything but me!

One unusual thing was the absence of even a clock to remind us of civilization. We finally found one with the policeman.

We worked the place thoroughly in personal evangelization and held services in the evenings. The average attendance was about forty, and always there were more gathered outside listening. There were marked interest in and attention given to the preaching, and we were received into the homes very graciously—with a few exceptions that always served to keep us assured of a good battle against the devil.

Eight were definitely converted, and several others consented to follow the Lord as we talked to them in their homes.

Uaxactun set a new record among beginning works, I think, in that a freewill offering was taken in each service; and when in the closing service we read a report of the offerings, others spontaneously brought in offerings even from outside. In all, \$6.60 was contributed.

On several occasions during our personal work we told the gospel story to people who had never before heard it.

My able companion and excellent musician was Rev. Alfonso Barrientos, pastor of our church in San Benito, Peten, Guatemala.

Next week I plan to open a work in another camp very similar to this one. We need all-out prayer backing.

Child Evangelism

By Lucille Broyles, R.N. *British Honduras*

IF DAILY VACATION BIBLE SCHOOLS are thrilling and exciting for boys and girls in the homeland, I challenge anyone anywhere to find them more interesting than in British Honduras. Perhaps the following facts will tell part of the tale. Among the 661 children who attended our Daily Vacation Bible Schools, the languages spoken were English, Creole, and Spanish; but the nationalities represented were Negro, East Indian, Mayan, Spanish, and American. Two D.V.B. Schools were held across the border in Guatemala by our Guatemalan nationals living there, but belonging to our district. Even the names of some of the villages have an ear-catching sound, such as: Crooked Tree, Back Landing, Cocos, Mount Hope, Punta Gorda (Fat Point).

Of the fourteen Bible schools held this year, six were in entirely new places where the gospel has just recently been preached. When we speak of new places, immediately our thoughts begin to picture days of toil, hardships, and burdens entailed in planting the seed in new ground with a contrasting joy at seeing it spring up and flourish. For someone it may have meant traveling for hours in a dugout on the river, or for a few days in a small sea craft on the sea, or digging a vehicle out of thick mud or deep sand many times in a few miles, or walking weary miles through animal- and insect-infested jungle. It may have meant sleeping in a hammock, or on the floor, or just anywhere. It probably meant meeting opposition from atheists, drunkards, and opposing religionists.

In short, Daily Vacation Bible Schools cost much, but they also pay in rich dividends; for here are to be found those "treasures in darkness and hidden riches of secret places." And we have great hopes for our second generation Nazarenes in British Honduras.

* We Are Visited

By C. S. Jenkins

Africa

THE long-looked-for day arrived, the twenty-seventh of August, 1950. It was Sunday morning at ten-fifteen, and there were two lines of men awaiting the arrival of General Superintendent and Mrs. Hardy C. Powers. These represented some one thousand Nazarene men of the gold mining (Johannesburg) area. As the car drove in, the men sang "The Haven of Rest" in Shangaan. For months they have happily anticipated the return of this great leader of the Church of the Nazarene who visited us in 1947. Their joy was greatly increased because this time he was accompanied by his *inkosikazi* (wife of the chief).

The Burch-Tinsley Memorial Church was filled with happy and loyal Nazarenes. What a sight to look into that sea of black faces! To General Superintendent and Mrs. Powers they all looked alike, but not so to the missionaries who have labored among them all these years. To us they are Lazaro, Elijah, Abednego, Andrea, Eliasse, Mario, Jossiah, Zephaniah, Zachariah, Philip, Ernesto, and hundreds of others, each having had his own history and spiritual experience, most of whom are known to the missionary. As the missionary, who in this instance is the writer, sat on the platform, he reminisced, and was happy to look back over these thirty years of glad service in this land. He remembered the day when he said that last "yes" to the will of God. Has it paid? Yes, many thousand fold!

But he mustn't reminisce more; the service is about to begin. Number 13 in "*Tinsimu ta Kuhlula*" (Songs of Victory) was called. "He Keeps Me Singing" was raised by over five hundred redeemed Africans. They sang as only Africans can sing. Again the Lord was praised as this great congregation sang "I Have a Friend." Our district superintendent, Rev. W. C. Esselstyn, spoke and then led in prayer. This was followed by a special number by a quartet composed of Lazaro Langa, the leader of this gold-mining area, and three of his helpers: Abednego Chaaguala, Elijah Makwakwa, and Samuel Tovele. The words of this special were written by these men to fit the occasion. The African is an adept at this. Then the writer, who is in charge of the work in this area, spoke words of appreciation for our leaders and then introduced them. The congregation arose to give honor to these much-beloved servants of the Lord and the church. Our leaders responded with gracious words, which further endeared them to these Shangaan miners.

The missionary then introduced our other visitors, missionaries, and friends of other churches and societies.

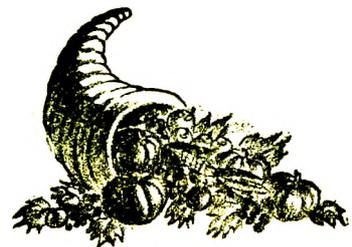
This was followed by words of welcome from Evangelist Langa. He was followed by further words of welcome from Elijah Makwakwa, the leader of the East Rand area. Each called them our "Grandfather" and "Grandmother." Who would wish a greater honor?

These Nazarene men had prepared a beautiful desk set and book ends made of stinkwood. A silver plate attached has this engraving: "To Dr. and Mrs. Hardy C. Powers from the Reef Shangaan Nazarenes, August, 1950." How gracious were our leaders as they expressed thanks for these humble gifts!

Then Dr. Powers brought a precious message from John 10:10. A goodly number raised their hands for prayer; but, owing to the shortness of the time, it was impossible to have an altar service.

From there we went to the colored section of the Orlando location, where Rev. Morris Chalfant was in a tent meeting. Colored Nazarenes from our other churches in that area had united with this congregation for this memorable service. Dr. Powers brought a good message from Matthew 16, "The Church's Foundation." When the altar was called some twenty-six responded, many of whom found help. Our next stop was Pretoria for a meeting in the First Church of the Nazarene, European, where Rev. H. J. Senekal is the fine pastor. Rev. C. H. Strickland, the superintendent of our European work, had charge of this service. The Mischke-Jenkins quartet sang. Dr. Powers brought an inspiring message from Psalms 23:1. He told this new congregation of Nazarenes of the world-wide program of the people called Nazarene.

Thus closed the first day of the visit of Dr. and Mrs. Powers in Africa. God bless them! We appreciate them greatly. Thank you, Mother Church, for sending them to us.





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13 DISTRICTS

Have reached the goal of a subscription list to "The Other Sheep" equal to 50 per cent of church membership.

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ARIZONA

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INFORMATION IS NEEDED!

- 1 "The Other Sheep" presents articles from our consecrated missionaries, pictures the conditions of others, and states the success of the gospel.
- 2 "The Other Sheep" is reasonable in price—thirty-five cents per year, or one dollar for three years, is within reach of all. It does not cover the cost of the magazine.
- 3 "The Other Sheep" will help to keep alive the compassion required to carry out the Great Commission of our Lord. If the church languishes at this point, it will die.
- 4 "The Other Sheep" should have a circulation equal to 50 per cent of the church membership. This is the minimum! Members and friends need to know of the world program of the church.



ing *EVERY* District to the 50 per Cent Level

Missionary Boat Arrives

By William C. Vaughters

Guatemala

IT WAS EVENING in Livingston. We were preparing to leave for the little chapel to assist in our special services when suddenly a black native boy appeared with a large suitcase on his shoulder. Following him came Major J. Casey, smiling and happy that his air journey had ended and that he had found the missionary home. To this consecrated and energetic Nazarene layman we owe a debt of gratitude for the successful role he has played in bringing our new missionary boat through to us safely. He had cared for the boat for over five months and had sailed it from Miami, Florida, to New Orleans, where it was hoisted on deck of a huge ocean liner and carried to Guatemalan waters. Willingly he gave of his time and spent of his money, and the only recompense that he requested was the salvation of precious Guatemalan souls. His arrival in Guatemala was the climax of a job well done. He had come to see that the missionary ship was unloaded properly and that the missionary was well briefed in its care. Thus Brother Casey was a very special guest in our home, and his three weeks' stay with us will ever be a bright spot in our memory.

On July 3 the United Fruit Company sent us a telegram advising us to come immediately, as our launch was to be unloaded. We hired a small motorboat and raced to Port Barrios, but arrived too late. Our ship had already been placed in water and was berthed at the government dock awaiting our arrival. Two weary days were spent in arranging papers and duty, and on July 5 the missionary boat slipped quietly over the bar of the River Dulce and soon was anchored at home in the blue waters at Livingston.

Several hard days of work followed, when we pulled the boat up on dry land and repainted it a glossy white; and, as we did so, I could only think of the whiteness and purity of its purpose in this country—an arm to carry the missionary in his search for the lost who live in the interior. A new name was painted upon the bow—*Embajador Nazareno* (Nazarene Ambassador). This name was given by Mrs. H. V. Miller, and I don't believe that a more appropriate name could have been found. Now, at the mention of the name, the natives smile and say, "Oh, yes, that's the little white missionary ship anchored out there in the harbor."

The great day finally came! The "Nazarene Ambassador" was to sail on its maiden voyage up into the interior lake region. My only regret

was that Brother Casey's visit had ended. He had returned to the States a few days before, and thus was not able to make this trip with us. After the foodstuff had been stored away, the gas and water tanks filled, a native boy and I climbed on board. The two motors obeyed the touch of the starter buttons and soon were humming in perfect harmony, anxious to be away. "Anchors up," I yelled, and the black boy hauled away, stretching the wet rope and heavy anchors out on deck.

The "Nazarene Ambassador" pulled out slowly into the swift current of the River Dulce and bounced a little as it plowed through the choppy waters. The vibration of the motors sent a thrill of joy up and down my spine. God had answered prayer. Here was the ship, and we were now making the historic first trip. We waved happily at every native that we saw along the shore.



Missionary Cruiser "Nazarene Ambassador," Livingston, Guatemala

It was late afternoon when we left, and I wondered if we could make Bacadilla by nightfall, the first little village inland. Three hours slipped by. The motors were working perfectly. The golden sun was dropping quickly behind a range of purple mountains. I could see the narrow pass ahead which I thought was the opening into the larger bay beyond. I had gone through there before in a smaller boat and knew the danger of running too close to shore and encountering seaweed, but I thought we were cutting a good course. Shadows were falling quickly now. On every side the silent jungles were turning black. Then it was that I heard the motors laboring hard. I jumped to the side to look over and, just as I had feared, I had run head-on into a floating field of seaweed. I knew what

would happen. Big balls of tangled sea weed would wrap around the propellers and drag the motors to a stop.

"O Lord, help me out of this mess," I prayed, and broke the small prayer with a yell, "Fernando, get up on deck and look for a clearing." He leaped up on deck and ran forward. When he turned back, his mouth was wide open and his eyes as big as saucers. "A huge alligator!" he cried, pointing into the darkening water. His curt announcement didn't help my nerves any, even though I did have a small rifle on board. Suddenly the motors gained momentum. How beautiful they sounded! The "Nazarene Ambassador" had fought a way out of the impeding mass of floating seaweed, although we didn't get through the pass. It was dark now, so we pulled out a few yards from shore and the colored boy cast out the anchor. We must spend the night alone out on the wastes. It was our only alternative. We would wait for the light of another day!

I turned on the lights to the deck and lower compartment and saw the four bunks. The one that was made up looked very comfortable and appealing, but we must eat first. I chose a can of Campbell's "Scotch Broth" soup that Brother Casey had left on board, heated it quickly on the kerosene stove, and soon the native boy and I were feasting under the stars. "The heavens declare the glory of God," I said, trying to say something that would break the jungle stillness. Since this trouble had caused me to miss my preaching engagement at Bacadilla, I gave the lad a small sermon on the greatness of God, but I could see from the expression of his big eyes that he was thinking of something else. Occasional splashes at the side of the ship, and his eyes stretched wider.

"Alligators all around us," he mumbled, as though he would never get out alive.

We closed the back deck. Fernando opened his canvas cot; and, alligators or no alligators, he was snoring within a few minutes. I went down to my bed, had a season of prayer, and in a short time had joined him in the chorus.

Hours later I was awakened by the fingers of dawn that stole through the porthole windows. How thrilling to look out of the little round window upon the verdure of the tangled jungle so near by. A screaming flock of parrots flying overhead announced their departure for the day. The weird call of the Chacha and the distant, deep-throated cry of the monkey signaled to all the animal inhabitants of the jungle that there was plenty of wild tropical fruit to be shared for breakfast.

And with the light of day I saw the error. I had followed the wrong side of the island and missed the channel. We circled back around the

island, and within an hour the "Nazarene Ambassador" was anchored safely within shouting distance of a host of native believers who lined the shore of the little village of Bacadilla.

After a year's absence on furlough, I felt a peculiar joy to return to our brethren in the interior. Their faces shone with happiness in spite of their poverty. Night after night the chapels in Bacadilla and Boca Ancha were filled to capacity. The natives came, many barefooted, some in rags, but they came joyfully. The palm-thatched roof vibrated with the old songs of Zion; they testified with tears how God had kept them. We gathered around the altar together morning and night. What a thrill to hear the cries of some for pardon, others for purity, and all for a closer walk with Jesus!

Every night as I returned to the security of the little white boat to rest, I felt a sense of gratitude for this piece of equipment.

NOTE: Because of the location of this work the use of a car is impractical and a boat is an absolute necessity in reaching the people.—Editor.

The Navajo Wedding Ceremony By D. Swarth *American Indian*

The wedding ceremony takes place in the home (the hogan) of the bride's parents. The groom enters the hogan and walks sunwise (east to west) around the fire to a seat on the northwest side. The bride is led by her father to a place next to the groom. The father then takes a new basket filled with corn mush and points the opening in the design to the east. Next, he makes a cross and a circle in corn pollen upon the surface of the basket and turns the design opening toward the young couple. The two then wash each other's hands in water. The groom takes a pinch of mush from where the pollen touches the circle to the east, then bits from the south, west, and the north sides. The bride follows him in each of these acts.

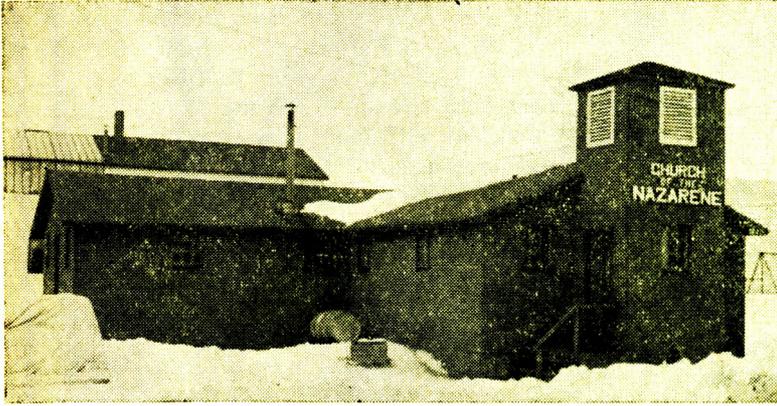
In some localities the couple is expected to consume all of the mush. Usually, however, after prayers and sometimes songs, the relatives and friends who are assembled for the wedding eat the remainder of the mush.

The fathers of the bride and groom (or distinguished older men who happen to be present) deliver little sermons on the reciprocal duties of the husband and the wife, as to how they should get along together, and so on.

If the mush has been finished by the guests, the one eating the last portion is said to have won the basket; however, in most areas it is expected of him that he present the basket either to the mother of the bride or the mother of the groom. The wedding party does not break up until Blessing Way songs have been sung at dawn.

From the Frozen Northland

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:10-11).



Church of the Nazarene, Nome, Alaska

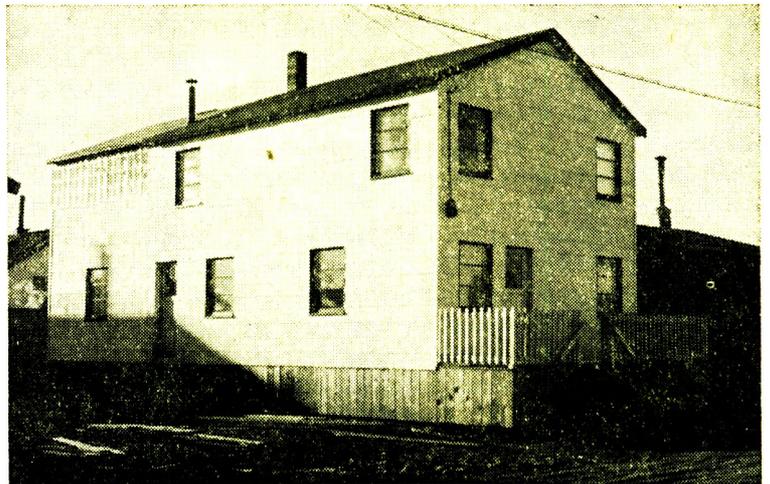
This building was remodeled from a 250-man army mess hall. The auditorium is 20' wide and 40' long with a 20' x 20' classroom on the side. We are now using another building for one of the other Sunday-school classes. The largest attendance we have had so far was 115.



Rev. and Mrs. Lewis Hudgins and children in their parkas.

Mrs. Hudgins' coat is made of muskrat. Charlene's jacket has a wolf ruff around her face. Carolyn has a rabbit skin coat with a muskrat hood and a wolf ruff around her face. Victor has a native rabbit parka with a wolf ruff around her face. Mr. Hudgins has a wolf parka. Dressed in these, they all keep warm regardless of the cold and wind.

The parsonage was built from the five-foot sections of the remaining portion of the mess hall. It is 20' wide and 40' long. Besides the living quarters downstairs, including a complete bath, we have upstairs a guest room, pastor's study, washroom, a cool room where we store our winter's supply of potatoes, onions, and canned foods, and a "glass room" that is 15' x 20' which provides us with fresh greens. We feel that it pays for itself each year in the fresh vegetables which it provides.



The Parsonage

Who's Who



VELMA AND CARL MISCHKE

Carl Mischke was born March 22, 1899, at Moran, Kansas, was saved in 1918 and sanctified in 1919. He was graduated from Northwest Nazarene College in 1927 with an A.B. degree. Besides his native English he has studied Spanish, German, Portuguese, and Zulu. Prior to his going to Africa he served as pastor for two years.

Velma Meggers was born March 18, 1900, at Beatrice, Nebraska. She was converted at the age of sixteen and sanctified when she was nineteen. She, too, attended Northwest Nazarene College, graduating in June of 1927 with an A.B. degree. Velma and Carl Mischke were married at Salem, Oregon, on August 19, 1924.

While in Africa they have served in the preaching, teaching, bookkeeping, farming, and building projects. At present they are stationed in the Eastern Transvaal, and during recent months have been active in revivals as well as district and youth camps.

On April 25, 1930, little Richard Harmon came to bless this home. He is now enrolled in Pasadena College since the return of his parents to Africa in 1949. Velma writes: "Richard wrote us several accounts of the wonderful revival they have had at Pasadena. He had never seen anything like that amongst white folk before. He had seen good revivals in the native church, but not even too many of them, because he was away at school most of the time."



JAMES ISAAC GRAHAM

On April 11, 1913, James Isaac Graham was born into a Christian home in Belfast, Ireland. He writes: "As a boy I did not appreciate my privileges and consequently became indifferent to spiritual things. However, through the consistent witness of my parents to Christ's saving power, coupled with a dissatisfaction in my own heart with what the world had to offer, I was led to consider my ways. As I was leaving my teens the crisis came; I received Christ as my personal Saviour. My life was transformed and my entire outlook was altered, and the will of God filled my horizon."

Later, James was privileged to attend a holiness convention and was brought to see that holiness was by faith in Jesus Christ. He trusted God to do the work and was sanctified.

It was after James was out in the business world that the call came to "get thee out unto a land that I will show thee." After much prayer, he resigned his position and entered the Faith Mission Bible College of Edinburgh, where he completed the prescribed course of study. Later he was led to see, through prayer, that God was calling him to a wider field of service in Africa, and in 1948 he answered that call. Although he had not been placed under appointment, he decided to pay his own passage and go to Africa. James began working with our missionaries and later was taken on as an associate missionary. He was recommended for appointment as a full missionary and in January, 1949, was appointed by the General Board as a full missionary.

Much of his time has been spent in evangelistic work on our African field.



PEARL AND CHARLES JENKINS

This couple has just celebrated thirty years of work on the African mission field. It has been their joy to pioneer the work in Portuguese East Africa and to see the work grow from practically nothing to seventy stations besides the main station. Charles has served as superintendent of the entire African work for nearly one-third of this time.

Pearl, having received her R.N. degree from Haverhill Hospital, has contributed much to the medical work. The two of them have been quite active in the evangelistic work also.

At one time Pearl and Charles were the youngest missionaries on the field; and now, except for Mrs. Harmon Schmelzenbach, they are the oldest.

Charles Sommes was born January 7, 1893, at Lynn, Massachusetts. He was converted in 1910 and sanctified in 1914. Pearl Mae Kent was born December 20, 1891, at Lyndon, Vermont. She was saved in 1904 and sanctified in 1914. They were married April 19, 1916, at Barre, Vermont. Before leaving for the mission field in 1920, they served in the pastorate and Pearl also served the church as a deaconess.

During these thirty years they have had only two furloughs. During the war, when they were unable to return to Africa, they served in Trinidad among the negro people of that country.



The W. F. M. S.

Edited by Miss Mary L. Scott, Secretary, 2923 Troost Avenue, Box 527, Kansas City 10, Missouri

DECEMBER EMPHASIS

Standard of Efficiency

"Too little, too late!" Who did not feel the deep concern brought by this terse statement describing the early days of the Korean War? "Too little, too late."

It is possible to delay or neglect until it is too late. Many societies fail to reach the seven-point goal simply because they wait until too late. Check up now on the progress you are making in reaching your seven-point goal.

Look at point 5b. Do you have OTHER SHEEP subscriptions equal to 50 per cent of your church membership? If not, why not make that goal NOW while the drive is on?

Have an OTHER SHEEP contest. Send THE OTHER SHEEP to your church mailing list; don't forget your unsaved loved ones and friends; even friends and acquaintances of other denominations would be happy to receive this missionary paper so full of good news and challenging facts. DO IT NOW



Miss Joan Bowen, crowned "Miss Other Sheep" in the contest in one of the Colorado churches.

(Continued from column 3)

Dallas—August 28-29

Mrs. Paul Garrett, district president, arranged a very interesting program around the theme "Divine Love"—the only remedy for the ills of a sin-sick world. Reports were encouraging. All indicated a desire to do greater things for God and missions in the coming year.—Mrs. Charles McCall, Reporter.

Chicago Central—August 29

Rev. and Mrs. Harry Zurcher from Peru and Miss Ruth Dech from British Honduras were guest speakers. They were a great blessing to the convention. Reports were most encouraging, and a spirit of unity and harmony prevailed.—Mrs. E. O. Chalfant, Supt. of Publicity.

DISTRICT CONVENTION BRIEFS

NOTE: In order to have space to publish the reports of the district missionary conventions as soon as possible after the convention, I have taken the liberty to "cut" considerably, picking out convention high lights.

Ontario—May 9

During the past year the Lord has helped our 19 societies with 531 members to give \$4,240. Rev. and Mrs. Armstrong, outgoing missionaries to Bolivia, told briefly of their call. Dr. D. I. Vanderpool challenged us all with his soul-stirring message on "World Evangelism."—Mrs. L. Guy, Superintendent of Publicity.

Southern California—June 2

The new Southern California District has great plans for the future. Our motto for the coming year is "Let's Glow and Grow."—Mrs. Berniece Hughes, Supt. of Publicity.

Eastern Michigan—June 12-13

Dorothy Ahleman very graphically told both of the successes of the gospel in Argentina and of the work yet to be done. Dr. G. B. Williamson closed the convention with a spirited and challenging message.—Mrs. Evelyn Huff, Supt. of Publicity.

Nevada-Utah—June 27

Mrs. R. B. Sherwood was re-elected district W.F.M.S. president on the first ballot. We are encouraged to press forward. Truly the harvest is ripe and God is giving Nevada-Utah an enlarged vision of our responsibility in this great task.—Iva E. Rupp, Superintendent of Publicity.

Central Ohio—July 17-18

The theme of the convention, "Behold, I have set before thee an open door," was beautifully illustrated by a large banner showing a partial globe of the world with a large open door in the center, in which appeared from time to time actual (enlarged) photographs of heathen people found on our own mission fields. The theme song, "There's an Open Door for You," was written especially for the convention. It was our privilege to have Dr. Lauren Seaman as convention speaker. Miss Dorothy Ahleman was also a special convention guest. We are looking forward to another good year under the leadership of our wide-awake, progressive president, Mrs. Harvey S. Galloway.—Alta Everett, Superintendent of Publicity.

Wisconsin—August 1

Wisconsin District is on the march with 200 members added to our ranks last year. Dr. Orpha Speicher, convention speaker, inspired and chal-

lenged our hearts as she told of God's marvelous workings in India. Mrs. W. W. Geeding, who has spent recent months evangelizing among the American Indians, very ably presented this work.—Mrs. Lloyd F. Pounds, Corresponding Secretary.

Illinois—August 7-8

The presence of the Lord was manifest throughout the convention. The devotional messages, "Lovest thou me more than these?" by Rev. Helen Hoke and "Cast thy Bread upon the Waters" by Rev. Mertie H. Melton, blessed the convention and challenged us to greater sacrificial giving and soul winning. Dr. Russell V. DeLong, convention speaker, brought a great message.—Mrs. Helen Hoke, Superintendent of Publicity.

Iowa—August 8

Rev. Gene Phillips, district superintendent, using Psalms 2:8 brought a wonderful devotional message in the opening service of the convention. In the afternoon Dr. Young, our highly esteemed general superintendent, spoke on his recent visit to the British Isles and Cape Verde Islands.—Mrs. Robert Weathers, Supt. of Publicity.

Virginia—August 15

One of the high lights of our convention was the Prayer and Fasting service held during the noon hour. The altar was lined with consecrated men and women who earnestly prayed as they fasted through the dinner hour. Dr. Lauren I. Seaman, missionary from Africa, inspired our hearts to overflowing by his devotional talks and wonderful messages.—Miss Marion Schenke, Supt. of Publicity.

Northwest Indiana—August 21-22

One very enjoyable feature of the convention was the presentation of "The Missionary Barrel," given by the Valparaiso society. Mrs. L. A. Reed, general secretary of Prayer and Fasting, and Miss Mary Scott, general W.F.M.S. secretary, brought encouraging and enlightening messages. Dr. D. I. Vanderpool challenged us with his message on "Lengthen thy cords, and strengthen thy stakes."—Mrs. W. M. Franklin, Reporter.

San Antonio—August 23

Reports showed advances in all lines of missionary endeavor. Dr. Remiss Rehfeldt, convention speaker, brought Spirit-anointed messages. A very good representation from our colored church in San Antonio joined in singing and shouting the praises of our matchless Redeemer.—Mrs. T. E. Harral, Jr., Supt. of Publicity.

(Continued in column 1)

THE OTHER SHEEP

GENERAL PRESIDENT'S NOTES

Foreign Exchange



"Lay up for yourselves treasures in heaven" (Matt. 6:20).

"Make to yourselves friends of the mammon of unrighteousness; that, when ye

fail, they may receive you into everlasting habitations" (Luke 16:9).

We will soon leave for our journey to a foreign country. We must not forget to get our American money changed into the currency of the place for which we are bound.

The place to which we are going is a beautiful land. We believe in and live for this homeland called eternity. We ought to think often of our permanent residence in glory and check up on ourselves to see if we are providing all we will need to make our entrance joyful and satisfactory. It is required that we make adequate provision for future needs. Money kept for self slips easily through the fingers. "'Twas mine, 'tis his, and has been slave to thousands." Wealth that can be taken out of a man's hand at death has no right to be called his.

"Lay up for yourselves treasures in heaven." Webster says that treasure is "something valued, prized, hoarded, in reserve for future use." Our treasures then are to be laid up for future use. There are no shipping companies nor airplane services that advertise mails going to heaven. What then shall we do?

We must change our American money into the current coin of heaven. Dollars will be of no use there. Currency gets to heaven in changed form. Money and possessions that God has given us have to be changed into "friends."

Our money can actually transport people to heaven. Luke says that friends who reach heaven because of our gifts will be our welcoming committee when we go "sweeping through the gates." Imagine the thrilling spectacle in Gloryland when redeemed men and women shall testify to angel hosts and gathered multitudes that they are our treasure, that they are in heaven because we used our dollars to provide the means of their conversion. Then we shall realize how profitable was our exchange and how safely banked are our "laid up" riches.

Thanksgiving season is a wonderful time to make exchange. "He that giveth to the poor lendeth to the Lord." The same shall be returned with abundant interest. Money shared is money doubled. "The liberal soul shall be made fat."

When I come to heaven's gate I want the friends who welcome me there to come from every land of our twenty-eight home and foreign mission fields. I shall not be satisfied unless among them are "friends" of every color of mankind—"friends" from America, Italy, Australia, India, Africa, China, Korea, Japan, Latin America, and the islands of the sea; and since my desires and expectations are so great, I expect to come often to "The Exchange."

Exchanging money for "friends" brings us all to the Thanksgiving Offering this 1950. May God grant that the line in waiting and the money to exchange be greater than in all previous years.

FROM THE SECRETARY'S MAILBAG

CROSSING BOUNDARIES WITH CHRIST



Since *Crossing Boundaries with Christ* will not be ready until much later than expected, we are taking it off our list of Reading Course books for 1950-51. Announcements will be made

later if another book is selected to take the place of *Crossing Boundaries with Christ*.

COUNCIL TIDINGS:

During the months (May-October) when new presidents are being elected, it is almost impossible for us to keep up with the many changes in our mailing list. If you have received the *Council Tidings* and you are no longer president or chapter chairman, would you pass your copies on to the one who has been elected? Thank you.

USED CARDS:

Many inquiries come to my desk asking where used cards (birthday, Christmas, Easter, etc.), leftover Sunday-school literature, etc., may be sent. Mrs. Ray Miller of Trinidad writes: "We are always in need of Sunday-school cards and literature, that is, papers, etc., especially for Junior and Primary ages." Packages of cards and literature should be wrapped separately and marked "Printed Matter." There is no duty on it.

She further writes: "We can always use secondhand clothing for distribu-

tion among the poor. Any kind of clothing (except heavy winter clothing), all ages, etc., would be useful. Children's outgrown [not worn-out, editor] shoes, tennis shoes, sandals, etc., would enable many children to come to Sunday school. There is a notion in Trinidad that to go to church you must wear shoes and hat. We are trying to break this down in the country places, but in the city it is difficult." Parcels should be marked "Used clothing for free distribution to the poor." There will be some duty, but not much.

Parcels may be addressed: Rev. R. R. Miller, P.O. Box 444, Port-of-Spain, Trinidad, B.W.I.

ANNOUNCEMENT

Your 1950-51 missionary study map is ready. Order from W.F.M.S. Office, 2923 Troost Avenue, Kansas City, Missouri. Though these posters are free, a contribution of 10 cents in stamps would help defray mailing costs.

ALABASTER CORNER LOVE'S WAY

*She sat at His feet and listened—
Mary, the devoted one;
Her heart believed, and she loved
Him,
Jesus, God's holy Son.*

*So rapt was she in His presence,
All other things became dim.
His gracious words were her treasure;
Her soul was clinging to Him.*

Love gives of its best, its most precious;

*It seeks to outdo common things.
And she, with lavish abandon,
The costliest spikenard brings.*

*Alabaster, the box by her broken,
Its perfume so rich and so rare—
Methinks we still sense the sweet
fragrance
That anointed our Saviour there.*

*May we, too, love Him like Mary
And, with hearts that thrill with the
deed,
Hasten to give of our treasure,
Thus helping the gospel to speed.*

*Alabaster giving is "extra,"
A sweet and extravagant oil
Provided by those who love Jesus
For those who on mission fields toil.*

*By enlarged facilities ever
The missionaries' hands are more
free
To reach farther out with the gospel,
And greater results to see.*

"Give of your best to the Master."

IDA M. ATTEBERY



BOYS AND GIRLS PAGE

Edited by Miss Mary E. Cove, 124 Phillips St., Wollaston, Mass.

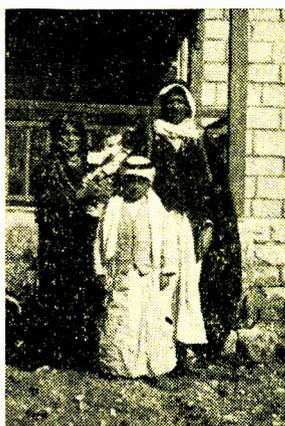


HELLO AGAIN, BOYS AND GIRLS!

Of course, after hearing how some boys and girls in other countries are almost starving, you Juniors have planned to bring in a wonderful Thanksgiving offering!

You are making some pretty "Block-Letter Notebooks" in Junior Society, aren't you? Here are some pictures for you. We had expected one of the city of Tel Aviv and the Sea of Galilee, and had promised these; but they did not arrive in time. So we are substituting these, and hope we can yet receive the others for later pages.

Picture No. 1 was sent to me several years ago, so the children are now much older. However, we wanted you to see this picture of a family in Bludan, Syria, one of the countries about which we are studying this year. In front is big Abdulla on the left, then Mary, then Wadad on the right. Little Shafic is carried by his mother, and little Foad is with his father.



Picture No. 2 shows two girls of Medaba, Transjordan, wearing the Bedouin costumes.

Picture No. 3 shows a family of Medaba. Isn't the little mother pretty, and aren't the costumes interesting?

Picture No. 4 shows another group. But you notice that the little boy and the girl have some clothes that look like our American ones. If you were over there now, and could see the many refugees that are living in Transjordan, you would notice that they are wearing clothes that really did come from America. For our churches and many others are sending boxes of clothing over there for the families who had to flee from their homes during the Jewish-Arab war.

Why not have your Society take club subscriptions for **THE OTHER SHEEP**, so that you may cut out these pictures for your notebooks? Each subscription, when in a club, costs only 25 cents for a whole year.

A happy Thanksgiving to you all!

Lots of love from your "Big Sister."

MARY E. COVE



CHRISTMAS FOR THE NATIVE BOYS AND GIRLS

Your offering to help our Juniors' Own Missionaries make a Christmas for the native boys and girls should be in by the middle of this month (November), so we can mail the checks out by November 20.

Do you remember the letters that the missionaries sent back telling how happy they were to be able to give each child a little remembrance? One of these was in **THE OTHER SHEEP** for August.

This is a special offering and is not applied on the General Budget. It is a love gift to the boys and girls who have so little at Christmas time. All money should be sent to our general treasurer, Mr. John Stockton. Mark it, "Special for Juniors' Christmas Fund."

FOUR BIG REASONS



National Preachers



Heathen

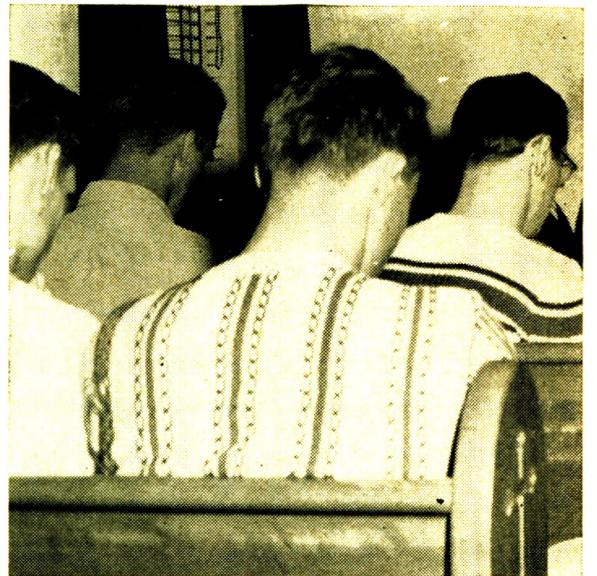
NOVEMBER

19

\$500,000



Missionaries



"Called" Youth

Five Hundred Thousand Dollars for World Evangelism

Take Your Place in the

MID-CENTURY CRUSADE FOR SOULS

By Giving Liberally



THANKS giving *Offering*

Sunday, Nov. 19th.



The Challenge

NOT / LESS THAN YOUR BEST

Church of the Nazarene